1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 4

342
291
142
516

AT THE *BABOTS*, KURTATCHI

[facing p. 22]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

you must not go near her. She will be unhappy because of you, and will not be able to eat. Next day she will climb a tree and call out to all the men to find you and fight you, because you have scorned her. She will say: 'Why does he run away from me, I want him.' Then she will want you so much that she will go to your hut. (This is a grave breach of etiquette.) Her brother will be very angry, and will come to you and ask why you have done this to his sister. Then you will tell him it is because he seduced your sister.

This magic must be taught to no one except the possessor's sister's son.

I could never learn of any medicine to be used by a woman for taking revenge on a man who had abandoned her. It was noteworthy that, although some of the magic connected with love-making was known to and used by women, the great majority of my informants on this subject were men, the women seeming neither to know nor to care so much about this means of attracting a partner as the men did. Perhaps they feel more sure of the efficacy of their own personal charms. However that may be, it is certain that lovers are not lacking to any woman who wants them.

A woman desiring sexual intercourse with a man who does not make advances to her will, when opportunity arises, lie down in his presence with her legs apart, a position otherwise regarded as indecent. The word *payan* means to adopt it deliberately for this purpose. If a women exposes her genitals, even unwittingly, as in sleep, the situation is liable to be taken advantage of by any man whose passions may thereby be aroused. Both types of incident figure frequently in my collection of tales, as well as in village gossip. The proper behaviour for a woman is to sit or lie with her legs stretched out in front of her, keeping them close together. This is still the rule, although every adult now wears a loin-cloth. A young man once brought his little son, aged about three, to play on my verandah. The child sat down with his legs straight out, and another man immediately began to laugh. When I asked what the joke was, he said that the baby was sitting down like a girl.

SEXUAL INTERCOURSE

The people say there was a time when they had no knowledge of the sexual act, but men copulated with women at their armpits, and it was thought that the female genitalia were intended to provide them with lime in which to dip their areca-nut. The proper way to do it was taught first to the people of Tsiraun (Nissan), by

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

145 481 left upper lateral, so presumably his age would be rather more than a year, assuming that teeth are cut approximately as in our own children. Since my return I have noticed some English children running on all fours in the same way, but I am sure it is less general ● 516 here than it seems to be among the Solomon Islanders. If a child sees anything on the ground that interests him, he will pick it up and sit back on his haunches, still keeping his soles flat on the 857 ground. A favourite amusement with one group of children was to set two babies of about this age a little distance away from them, and then attract their attention, so that they made for the other children, who watched to see which of them got there first. This was done so often that it appeared almost like an organized game, the babies enjoying it as much as the older children (Pl. 14*a*).

Methods of carrying babies.

854 There are no cradles, but sometimes a baby will be put to lie on a woman's hood spread on the ground. Most of its time, however, is spent in being either carried or nursed.

A very small infant is carried in the arms. Sometimes it will be supported also by having its legs put through a sling made of the broad fibre that grows round the stem of the banana palm, thus leaving one of the mother's hands free (Pl. 13*a*). At an early age it is set astride the hips, with the mother's hands clasped round it (Pl. 13*b*). A baby soon learns to stretch out its legs ready to be put in that position when it is lifted from the ground. If it is to be carried far, as on a journey, the child is frequently supported on the hip by a sling of banana fibre, or, nowadays, sometimes by means of an old loin-cloth, the other end of the sling being hung round its mother's neck. Men will also carry infants in this fashion. The native word for this method of carrying a child is *gi*. The [857] ordinary pick-a-back (*pāki*) is also used by both sexes, and this, more often than the hip position, is in favour with little girls, who often carry around a baby not much smaller than themselves. They clearly take a pride in so doing, and often used to bring their charges to let me see what a big baby they could carry. Often the child can run about quite well by itself and rather resents the indignity. To carry a child supported on the palm of the hand, in a standing position, is *di*, to perch the child on one's shoulder is *watok*. When the child is old enough to hang on securely, it is put to sit on the top of the load of wood or taro its mother is carry-

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

trees they felled, nor pick up those that lay scattered thickly on the ground. Leaving behind us a desolate scene of wreckage, we went on farther and skirted the village of Tchinopai. From now onwards we climbed steeply, dropping into deep valleys between ridges. As we stood, during one of the many pauses, on a downward gradient, we could see the lights of the men in front of us going down into the depths, and those of the head of the procession climbing skywards in the far distance. There must have been between two and three hundred in single file, with torches at intervals, their flicker making the forest into a mysterious place full of weird shadows. It is not difficult to understand the general dread of the forest after nightfall.

When we had almost made up our minds that we were to walk all night, we came to the village of Nimbarossi. On the verandah of a house by the road was laid out another store of provisions, which were promptly distributed. The crowd then disposed itself for what remained of the night, some inside the house, some on the verandah, and a great many on the ground outside.

Every one was up at dawn next morning, and the long line continued to wind up hill and down dale, crossing rivers—fortunately plentifully supplied with boulders—at intervals. The line was constantly broken by men dashing into the bush to get some sweet-smelling or bright-coloured plant, which they stuck into their hair and armbands, or their belts, if they were lucky enough to possess that much-coveted article.

Presently the whole line halted and collected in a clearing, spreading wild banana leaves to sit upon. A native never sits on the bare ground if he can help it. The boys who were wearing *upi* made elaborate covers for them with leaves, because it would not do for the novices to see them before they had received their own. The older men rubbed lime over their faces. One man produced a tin of talcum powder, which was passed round, its contents being daubed on foreheads and cheeks. Another was the envied possessor of a pot of brilliantine, which he daubed under his armpits with evident pleasure. They hung a wreath of aromatic plants round my neck, which I appreciated as evidence that they did not resent my presence. Presently the sound of a bull-roarer was heard in the distance. I was told that this was the voice of the *urar*, and that we should presently see them. Before moving on, each man carefully whipped with the large leaves of the wild banana the

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 34

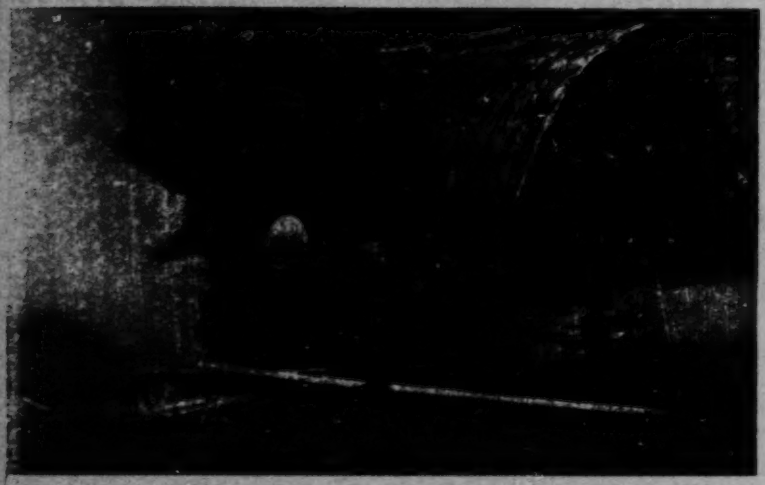
252
354
516

COOKING BREAD-FRUIT

[facing p. 275]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 50



396
516
342

a. CHARRING PLANKS FOR *MON*

396

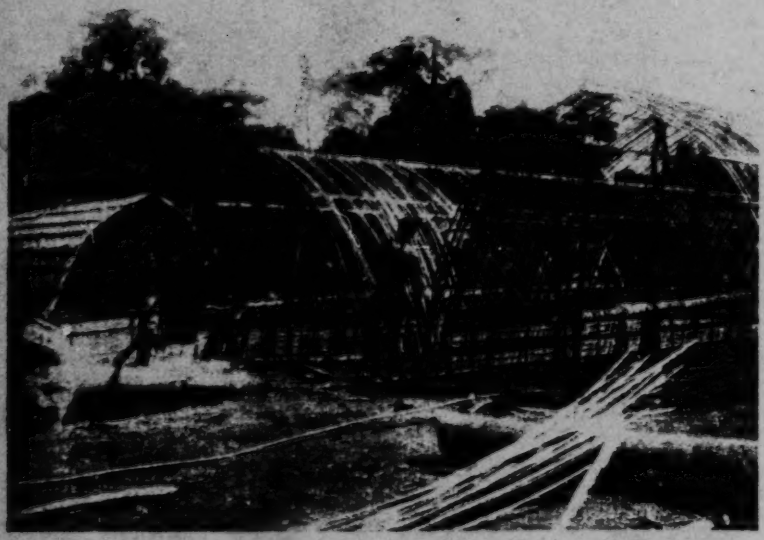
b. PARTLY BUILT *MON*

[facing p. 374]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 56

342



a. PUTTING ON THE *TATARAS*

[516]

b. MAKING THATCH

[facing p. 84]

HOUSE-BUILDING

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

317 323 is described as being of a reddish colour and resembling sand. It comes from a big hole in the side of a mountain some little distance from the village. The women told me that if too little *mēmia* is mixed with the *petako* the pot is not strong, if too much, it is brittle. They could not explain the right proportions, but judge by the feel of the mixture as they knead it in their hands. The two ingredients are not kept separate till required, but large quantities of the mixture are prepared and kept in baskets of woven coco-nut leaves.

323 317 789 When a woman goes to get the *petako* for the first time, she must not go close to the place, or the *petako* will be spoiled. She stands some distance off, and the other women go first, and sprinkle the ground with pigs' fat. Then they bring back a handful of *petako* and give it to the newcomer, who may then approach and take her share. As far as I could learn, there is no ceremony connected with the getting of the *mēmia*.

Technique.

323 The potter works at her craft in the early morning and in the late afternoon. The sound of the tapping is heard almost at dawn. When she is not working, the half-finished pots rest on a low platform of thin logs placed slightly apart, between which the pots are set, the logs providing sufficient support to keep them upright. The platform runs down one side of the hut, and the small girls of the family are kept busy fetching and carrying pots for the worker who sits at the far end. There may be a couple of dozen on the platform at one time, with very little space between them. Setting them up is a ticklish business, but woe betide the child who lets one fall over, injuring its delicate edge. I watched one unlucky little girl to whom this happened trying, with more optimism than judgement, to repair the damage with her own unskilful fingers. The result was disastrous. All the operations, except the firing, are carried on indoors. If the work is done outside, the sun spoils the clay. As a very special favour, one potter brought her work outside so that I could take photographs.

323 516 The potter sits on the ground, but some women prefer a low stool, made by fixing a plank upon a couple of small logs. Her legs are stretched out in front of her, with the knees slightly bent, the pot resting on them.

323 In beginning a new pot, a lump of the mixture is taken in the hand, and worked into a ball about the size of a tennis ball. The

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 58

b. PUTTING ON A COIL

a. MAKING THE BASE

POTTERY

323
516
276

[facing P. 396]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 59

303
516

b. DECORATING

a. SMOOTHING A COIL

POTTERY

[facing p. 397]

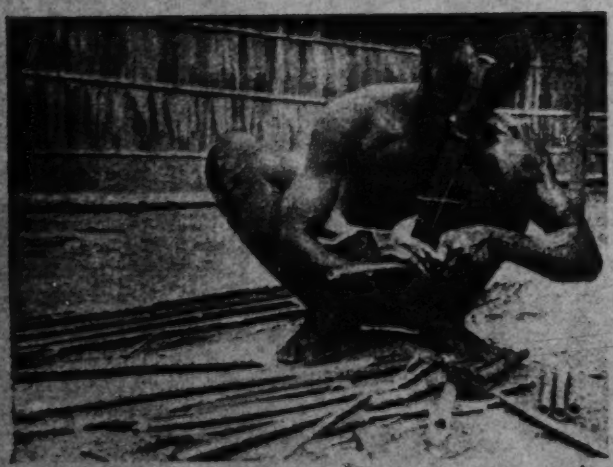
1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 64

534
342

a. PLAYING *MABU*

549
516



b. MAKING PAN-PIPES

[facing P. 412]